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The Anti-Slavery Reporter.

Slavery in the Bush.

A VISIT TO THE ABORIGINES OF NORTH WEST AUSTRALIA.

UNDER the above heading a startling story reaches us through the columns of the *Sunday at Home*, for July last. We quote a portion of the Rev. J. B. GRIBBLE's paper, omitting that part relating merely to his mission experiences. What he narrates respecting the unfortunate Aborigines took place in the Kennedy district of the northern portion of Western Australia where the settlers are far removed from the restraints of civilised life.

Since reading Mr. GRIBBLE's statement we have had an opportunity of conversing with Dr. PARRY, the Bishop of Western Australia, who is now on a visit to this country. The Bishop informed us that it is quite true that the settlers in those outlying districts compel the natives to work for them, in return for which it is understood that they should find them in food and, perhaps, some slight articles of clothing, though of this we are not certain, as, probably, these natives are entitled to the blanket given by the Government on the Queen's birthday to the semi-civilised tribes in Queensland and other colonies, and beyond this their clothing requirements are very limited.

Dr. PARRY stated that the chains by which the poor natives were fastened to trees were put on by the police to prevent the wretched creatures from escaping into the Bush, as it was understood they were about to be tried for some crime—possibly only a refusal to continue their work.

Mr. GRIBBLE appears to have encountered very pronounced hostility from the settlers, and we conceive it will be the duty of the ANTI-SLAVERY SOCIETY and the ABORIGINES PROTECTION SOCIETY to bring this matter before Her Majesty's Government at the earliest possible opportunity.

(From the *Sunday at Home*.)

The following account of an attempt to introduce the Gospel among the Aborigines of north-west Australia reaches us from the Rev. J. B. GRIBBLE, author of "Glimpses of Aboriginal Life in Australia." We call special attention to his testimony as to the treatment of the native races in these parts.

* * * * *

During the few days I remained in the Koodardee country I formed a very favourable opinion of its capabilities, as well as its position, for missionary operations, far removed from white settlements, and the natives being numerous, though shy and exceedingly wild—quite the opposite, I should judge, to the savages of the Kennedy, although I learned that infanticide is commonly practised amongst them. I could not get near enough to acquaint them with my objects; and as for telling them anything about the only true God, and Jesus Christ, whom He has sent, that would have been an utter impossibility, even if I could have secured an audience, seeing that the language of

the Peedongs (outsiders) is quite different from that spoken on the coast. Having fixed upon a site for a future mission station near the well, which I had named Ebenezer, I started on the return journey to the coast, calling at several settlers' places and holding service.

At one place I saw six men and one woman chained to each other at the neck, and then they were by a main chain secured to a gum-tree, while some of them were manacled at the ankles. Another day I saw thirty-seven men and boys chained together in this way; and these poor creatures had been driven like dumb cattle more than three hundred miles before I saw them. At such sights—and they are too common here—my soul was stirred within me. I longed with an intense longing to make known to them, in their own tongue, the loving power of Him who came "to set at liberty those who are bound"; and I could not help thinking that the professed Christian white man was more in need of the Gospel than the heathen to whom in particular I had been sent.

On reaching the coast I lost no time in beginning the establishment of a base of operations for the interior. With two natives—one a man who had lost a foot in battle, the other a lad who had lost the sight of one eye—I set to work, and in three months had completed a comfortable mission-house, sunk a well, and begun a school-house and garden, as well as gathered in a small community of natives. Meanwhile I had attended to the spiritual wants of the whites at the port, by regular Sunday services and school.

The prospects of the mission were all that could be desired, when suddenly and unexpectedly a storm of persecution broke in all its fury upon my head. It appears that, unknown to me, the settlers—those far inland taking the lead—had formed a conspiracy to crush the movement which I had set on foot. Apprehending danger to their craft, they gathered in large numbers at the Port, and convened a meeting at which my work was utterly denounced, and petitions were drawn up, praying both the Governor and the Bishop to remove me immediately. There being no alternative, I took the first ship that called, and went to Perth, the capital, a distance of six hundred miles, and there pleaded the cause of the natives before the civil ecclesiastical authority, and by special request lectured on the native question.

Buoyed up with assurances of sympathy and support from the leaders of the colony I returned to my work, but only to find my opponents enraged against me in consequence of my action in going to the capital. They tried hard to charter all the lighters, so as to prevent the landing of my building material and supplies; but, being foiled in that respect, they at once proceeded to "boycott" me, and that in the most determined and public manner, while those who showed me any sympathy and rendered me any help were served in like manner. The natives were prevented from settling at the mission, and fresh efforts were made to get me out of the district. Being thus hindered in the prosecution of my work, I embarked on board a ship, which was passing from Singapore, with the object of securing certain protection from the Government; but while on the voyage I was cruelly assaulted by a number of base fellows, settlers and pearlers. The ship lay at anchor, and the captain and officers were ashore, and, as it was in the middle of the night, I was for some time entirely in the hands of my enemies.

On reaching Perth I gave the case into the hands of the authorities, by direction of my committee—not that I had personally any desire to punish the evil-doers, but simply in the interests of society at large. Adversaries, many and strong, have presented

themselves at the very threshold of my labours, with a fixed determination that the native tribes of north-west Australia shall not have the Gospel, but I purpose returning shortly to the field.

The *Daily Telegraph*, of Melbourne, under date July 6th and 9th, publishes long and detailed statements from the Rev. J. B. GRIBBLE, respecting the enslaving of Natives in Western Australia. These entirely confirm the above quotations from the *Sunday at Home*, and add particulars as to the treatment of women and the slaughter of illegitimate children, which are too horrible to repeat in our columns. There is also a long description of a violent assault upon the Missionary whilst on board a vessel in North Australian waters; from which it would appear that some miscreants had conceived the idea of forcibly preventing him from carrying his tale of horrors to more civilised regions. The conduct of some of the authorities appears also to require prompt investigation, as they seem to have shielded the criminals, although the truth of Mr. GRIBBLE's statements is fully believed by the citizens of Perth, Western Australia, as shown by the telegram which we publish below.

SLAVERY BY "ASSIGNATION."

(FROM THE *Melbourne Daily Telegraph*.)

On being questioned as to what is known as the "assignment system," Mr. GRIBBLE said: "The assignment of natives to white settlers is carried on under an unwritten law, and though the Governor, in an interview I had with him recently, refused to recognize the term, yet every one who has lived in Western Australia and has made inquiry, as I have, knows the practice. The assignment is made in this way: A settler desires to possess a native, we will say, for a labourer. He makes out a paper in which the native is made to say that he offers himself for employment for such-and-such a period. The paper is signed by the settler, and witnessed by the policeman, and 'crossed' by the unfortunate native, who is in absolute ignorance of its contents, and whose consent is in the great majority of cases never asked. In such way are the natives enslaved. The system is not legal, but yet the unfortunate blacks, if they run away or commit any offence, are punished under the Masters and Servants Act of Great Britain, an Act which was never intended to apply to barbarous peoples. In connection with the pearl fisheries there has been such trouble with the native labour that the Legislature was obliged to pass an Act specially dealing with the natives pearling. That, however, only relates to the punishment to be inflicted for running away. Frequently the natives are first brought into service by capture, and 'assigned' afterwards. The settlers are a law unto themselves. One evening, when staying at a station, I discovered a man abusing a young black girl. I was horrified, and I asked him how he dared do such a thing. He was astonished at the inquiry, and with the most unblushing effrontery said—'She has been assigned to me by the police for six months, and I can do what I like with her.'

BRITISH "JUSTICE" IN WESTERN AUSTRALIA.

"The natives have no protectors. I saw twenty-three natives brought down in chains from the outside country, charged with having speared cattle and burned a hut. They were all tried together, and on uncorroborated testimony were sentenced by a

police magistrate and two justices of the peace to two years at Rotnest Island—a terrible place, about twelve miles from Fremantle, where there is a penal settlement for the blacks. The constable in charge told me that these poor fellows had never seen a white man until they were captured and the chains were put round their necks. They had no protection. They were driven, chained as they were, to an enclosure, driven on board a steamer, and they knew nothing of the reason. They could not understand English. For the capture of the natives mounted men go out, and they scour the country and seize the poor creatures, who are put in chains. These they dread, and are afraid to run away when threatened with chains. I was staying at a station once, and I asked the lady how it was the blacks were afraid to run away. She said they were afraid of the chains. Pointing to 'Billy,' she said of him that he was afraid now, though he had been most refractory at first, and putting her hand on a black boy she said, 'You won't run away, will you, Traveller?' He said, 'No; me afraid chain.' A number offer for service, but the great majority are kidnapped. In some instances the women and girls are employed tending sheep, but in others they are captured for the vilest purposes."

PEARLING HORRORS.

"On the authority of Mr. D. CARLY, of Perth, I could give you," continued Mr. GRIBBLE, "a catalogue of horrors culled from incidents in connection with the native labour in the pearl fisheries. Mr. CARLY says, 'It is very well known by all who knock about Nichol Bay and the "Flying Foam Passage," that in one day there were quite sixty natives, men, women, and children, shot dead.' The natives themselves have shown him one of the skulls of fifteen who were shot. Three of the skulls were those of children, and two of the small skulls had bullet-holes through them. I have seen many natives shot in the back for no other reason than that of running away from their cruel Slavemasters. I saw at 'Flying Foam Passage' no less than twenty-four natives handcuffed together, and then conveyed to Delambre Island, and there detained until they were required for pearl-diving, their only food being a little flour. In May, 1883, three men, well armed and mounted, left Cossack for the purpose of kidnapping on the Fitzroy River. I reported the circumstance to the authorities, and was told to mind my own business. In October of the same year these men returned to Cossack with twenty natives; some of them made their escape, but they were pursued and recaptured.

may state that during my sojourn in the North-west it was quite a common practice to sell cutters for a considerable sum over their real value, because of the numbers of natives they had attached to them. I have been sworn in Perth to this fact, and it has been allowed to die out, in order, I suppose, to prevent exposure. In this same year I saw for several days in succession large numbers of natives who had recently returned from the pearling grounds assigned as general servants by a drunken J.P. in a public-house at Cossack. Some of the natives told me that they did not want to sign, but they were forced to do so. I have seen numbers of natives brought in from the interior, and some of them had never before seen the face of a white man, and they were compelled to put their hand to a pen and make a cross, which they never could understand, and having done this they were then Slaves for life, or as long as they were good for pearl-diving. Their rations consist of only a little flour when they are engaged in pearling."

(LATEST TELEGRAM).

The extraordinary statement of the Rev. J. B. GRIBBLE, which we published yesterday, created much astonishment in the City. If his narrative is true, and there

is no reason to doubt his veracity, then a state of affairs exists in the north of Western Australia which should not be tolerated in any part of the Queen's dominions. The story would seem almost incredible but for its circumstantiality, and the character and standing of the gentleman by whom it is told. Moreover, it has been fully published in the capital of Western Australia, and is believed in generally by the citizens of Perth. Yet the authorities against whom Mr. GRIBBLE makes the most damaging charges have either strangely ignored the exposure, or have proved unable to make any public refutation of the accusations. We have received the following telegram from our Perth correspondent :—

PERTH, W. A.

Widespread satisfaction is expressed here at the fact of the Rev. Mr. GRIBBLE having arrived in Victoria, and hopes are entertained that he will be successful in so representing the native question to the Missions Board and the Rev. Primate as will lead to its being placed on a satisfactory footing, despite the action of the ecclesiastical and other authorities here.—*Melbourne Daily Telegraph*.

As was to be expected, the conduct of the settlers was defended by a correspondent who wrote to the *Pall-Mall Gazette* impugning the motives of the Rev. Mr. GRIBBLE, and endeavouring to prove that the Colonists were exercising the most fatherly care towards the natives. This statement was, however, promptly disposed of by Mr. F. W. CHESSEON, the Secretary of the Aborigines Protection Society, who has been active in bringing the question of the treatment of the natives before the Colonial Office.

That Mr. GRIBBLE's statements were not without foundation has been admitted by the Governor of Western Australia, as may appear from the following answer given by Mr. STANHOPE to a question put in the House of Commons on the 2nd September :—

THE ALLEGED SLAVERY IN WESTERN AUSTRALIA.

MR. STANHOPE, replying to Mr. CHANNING, said his attention had been called to the recently published statement of the Rev. J. B. GRIBBLE, as to the practical enslavement of natives in Western Australia by settlers. The Governor stated that in the only alleged case of outrage by a settler upon a native, as to which he had received information, it appeared that no white man was concerned, and that the offender was duly punished. The subject of outrages by settlers had for some time occupied the attention of the Governor, and the general result of inquiries showed that there had undoubtedly been exceptional cases of such offences, but that their existence as a system had not been proved. A Bill had just become law in Western Australia, under which a native board and a system of protection would be established. The labour engagements of the natives would be surrounded by every possible security. (Hear, hear.)

We shall look with some anxiety for the text of the Bill which has been passed by the Government of Western Australia for the protection of the natives. The Governor's answer seems very ambiguous.

Trafficking in Liquor with the Natives of Africa.

THIS is the title of an interesting, but very depressing pamphlet, edited by the Rev. HORACE WALLER, F.R.G.S., and published under the auspices of the Church Missionary Society and about ten other important Missionary bodies. The subject deals, as its title implies, with supplying the natives of Africa with intoxicating drinks, as undoubtedly is the practice with many commercial bodies. This practice is, we fear, not confined to Germany, though statistics prove that the great bulk goes from that country.

The subject is not new to us, as although not peculiarly connected with the work of the ANTI-SLAVERY SOCIETY, it must necessarily be a matter of great interest to all who have the well-being of Africa at heart.

In the *Anti-Slavery Reporter* for January, February, and March, of this year, we alluded to the information given by Mr. JOSEPH THOMSON as to the demoralising effect of introducing spirituous liquors amongst barbarous tribes; and we also called attention to the honourable manner in which the AFRICAN LAKES COMPANY set their face against all traffic of this debasing character.

The important evidence collected by Mr. WALLER should be carefully studied, and we only regret that space prevents our making more than a few extracts from this valuable pamphlet. Those who are desirous of extending their aid in so righteous a cause as the suppression of the drink traffic in Africa may obtain further information by applying to the Rev. R. LANG, Church Missionary Society, Salisbury Court, London.

We now proceed to give a few quotations from the pamphlet, breaking them up into paragraphs for the convenience of reading.

Our pity for the oppressed is apt to range itself under three degrees of comparison. We are sorry for the man who is weighed down by his adversary, more grieved still when he struggles to be delivered from his friends; but when in his exhaustion he mutters, "Save me from myself," none but the hardhearted will turn away, careless as to what his case may be.

Now a cry has come to this country of late from a people with whom, whether we like it or not, Providence evidently intends to keep us face to face.

Our ears are pretty well accustomed by this time to complaints on the score of humanity from both North, Central, and Southern Africa; but the present appeal has something so very strange—so totally unlooked-for about it, that it must surely gain a hearing without much difficulty.

In a word, there has broken out, not only in one or two, but in several densely populated tracts of Africa, an intense desire to shake off the drunkenness which has arisen as a consequence of contact with civilisation.

To fully understand the import of this, we must first of all diagnose the disease of our poor African patient, the better to comprehend his anxiety about himself.

* * * * *

Here, then, we come to the indictment against the white merchant, which is spread back over many generations. He is accused of having found the African very given to

carouse and drink, and he has engrafted upon this desire of his nature an intensified one, which will be satisfied with nothing short of gin and rum. If pombi has slain its thousands, alcohol has in turn destroyed its millions, and every drop of it has been taken to the tribes. The trader of to-day has much to contend with. His ancestors have sown, and he reaps the consequences. For generations the West Coast negro has been accustomed to see the ocean cast up the powder-keg, the rum cask, and the demijohn—these have been the shells of his strand. Borne from Bristol, Liverpool, Hamburg, and Holland, they come rolling through the surf out of steamers and sailing vessels. For hundreds of miles in the interior, the square-shouldered bottles are as well known as the beads and brass wire which are the usual currency, and along their path sorrow follows.

SOME STATISTICS.

The idea of drinking spirits is inseparable from the notion of European life in the ken of the native. Owing to the relaxing climate of the rivers, there are few factories which cannot tell their tale of hard drinking and certain death as a consequence. But we are repeating an oft-told story, and those who are likely to read these pages have probably made themselves acquainted with the state of the West Coast in some degree. Whatever milk of human kindness the traders may have possessed at one time seems to have passed into a milk-punch stage; competition is relentless, times are very bad, palm-oil has fallen to a ruinous rate—true, the price of spirits has fallen too; but the degradation of the wretched tribes of West Africa has reached a depth which is appalling. Nor is this altogether to be wondered at when we turn to a few facts and figures before us. Here is a statement, for instance, showing the quantities and value of spirits of all kinds exported to Africa from the United Kingdom, Germany (Hamburg and Bremen), Portugal, and the United States, of recent years:

		Gallons.	value
Great Britain sent in 1884	. . . . .	602,328	117,143
Germany	" "	7,136,263	" 713,634
Portugal	" 1882	91,524	" 6,166
America	" 1884-5	921,412	" 56,889
Total		8,751,527	£893,832

We think, then, we have here a tolerably clear guidance, but we cannot get at the full extent of the disease. For instance, we are in the dark as to the extent of the evil with which France is mixed up, and her trade and energy are just now conspicuous on the African seaboard. Neither can we go into the quality of the stuff dealt out to the native tribes. Suffice it to say that, in some instances, and to save carriage expenses, pure alcohol is used as an article of this trade; it must, of course, be "washed," to use a technical term—that is, diluted many times, before even the throat of a Brass River negro can tolerate it; the traffic in this particular article is forcing its way, we regret to add, in East Africa.

MR. THOMSON'S EVIDENCE.

Mr. JOSEPH THOMSON, F.R.G.S., recently laid before the members of the Manchester Geographical Society his views upon the subject. His experience of the African tribes is now considerable, and his observations are shrewd and to the point.

We may presently have occasion to quote him again. Speaking of the West Coast trade in general, he says :—

"In the notorious gin trade, however, lies a still greater evil. It is indeed a scandal and a shame, well worthy to be classed with the detested Slave-trade, in which we had ourselves ever so prominent a part. We talk of civilising the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns.

"We are so accustomed to hearing a delightful list of the useful articles which the negro wants in return for the products of his country that we are apt to think that the trade in spirits must be quite a minor affair. Banish all such pleasing illusions from your minds. The trade in this baleful article is enormous. The appetite for it increases out of all proportion to the desire for better things, and, to our shame be it said, we are ever ready to supply the victims to the utmost, driving them deeper and deeper into the slough of depravity, ruining them body and soul, while at home we talk sanctimoniously as if the introduction of our trade and the elevation of the negro went hand in hand. The time has surely come when, in the interests of our national honour, more energetic efforts should be made to suppress the diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilisation."

* * * * *

THE BERLIN CONFERENCE.

Very naturally the whole question of native demoralisation cropped up at an early stage, when the delegates from the European Powers assembled themselves around PRINCE BISMARCK'S "horseshoe table" at Berlin. All seemed agreed that such a gigantic scheme as the formation of a Congo State carried with it the gravest responsibilities. COUNT DE LAUNAY, on behalf of Italy, expressed a sincere desire that the liquor traffic should be placed under strict control, and Great Britain and the United States were, through their delegates, of the same mind. Anxiously hovering around the members of the Conference were honest Scotch traders and Missionaries, who, for the very love of LIVINGSTONE, have followed his footsteps, and taken up his rôle in the lake districts of Africa. These urged strenuously that the tribes with whom they have their dealings might be spared decimation, for hitherto not a keg of spirits has ever sullied their own converse with the Africans.

It may be as well to turn to some of the transactions at the Conference. We find them in a special Blue Book.*

Without being uncharitable, and certainly in full consciousness of the great difficulties surrounding the whole question of restricting an already rampant and lucrative trade, we are fain to confess that we meet with disappointment. On the basis that "if you have not a virtue affect one" (and whilst you are about it we suppose you may as well flavour it heavily with sentiment), we find the Portuguese representative (p. 46) stimulating his colleagues to great efforts. M. SERPA (Portugal) reminds them—

"that the Italian ambassador, on the grounds of moral considerations, demanded the prohibition of the importation of spirituous liquors and of powder into the territories in question. Animated by the same motives, M. SERPA proposes to prohibit also the importation of wooden collars, whips, and other instruments of torture made use of by Slave proprietors.

"As the result of the explanations exchanged on this subject, COUNT DE LAUNAY and M. SERPA arrive at an agreement with the President in admitting that an insertion of their wishes in the Protocol will suffice to fulfil their intentions."

* Africa, No. 4, 1885. Protocols and General Act of the West African Conference.

THE SLAVE-TRADE.

We do not wish to digress into side issues, but the Slave-trade and the rum trade have been inseparable for a century and more. M. SERPA must know, and none better, that the deportation of Slaves from the West Coast to the Portuguese islands of S. Thomé and Príncipe, within the last two years, has become a distressing scandal. British officers of high rank, who have had to witness these disgraceful transactions on their way home from the Congo River, must have despaired when they read such attempts as those of Portugal to pose as the friend of the Slave.

DISCUSSION AT THE CONFERENCE.

However, as time goes on, we find that, to prevent misconception, it is very necessary for the members of the Conference to control the expression of their personal feelings, lest it should come about that the liquor traffic would end in being controlled too! This eventuality would have struck dismay into the very heart of Hamburg, and was, of course, a thing to consider; not that Hamburg stands alone, by any means.

(Here follow extracts from speeches of Representatives at the Berlin West African Conference, the result being adverse to any special prohibition of the importation of spirituous liquors—though the natives were to be forewarned against the evils resulting therefrom).

Mr. WALLER continues:—

We have thus given, at some length, the widest sentiments of the several delegates, and our readers will detect between the lines quite sufficient to make them aware of the obstacles which stand in the way of those who, whether they be of the white race or the native tribes, are most anxious to see the trade in spirits fairly held within bounds. We do not hesitate to believe that in the opening-up of the Congo regions the shrewd trader has reckoned that he can safely pit his demijohns against Mr. STANLEY's "night-gowns," and his voice is heard in a refrain all through the duration of the Conference.

The rum-seller of the coast has only to take a glance over the shoulder of the philanthropist as he sits poring over the brightly-coloured map of the new Congo State, and he takes heart of grace. He smiles in his sleeve at the comfort which lies in the contemplation of local self-government and local option in all its beautiful simplicity, police regulations, and what not! There is plenty of time for him before these obstacles are likely to trouble him; he says little, but that does not prevent him thinking the more!

We insert the testimony of the Rev. W. HOLMAN BENTLEY, as being likely to add weight to the above considerations, and the more willingly as we are now brought down to Loango, on the West Coast, and must, without loss of time, proceed to the better-known tribes of the south. He writes:—

"As to the trade in spirits itself, it is very rife in all the factories of the lower river. I believe that once I heard of 50,000 or 60,000 cases of gin at Mtoma as the annual sale in the factories of the Dutch House. Gin is nearly always sold in casks, but rum in demijohns (large bottles) or casks. Much stuff is doctored on the coast with absolute alcohol and colouring and flavouring matter, according to the custom of the district or a stock. Liquor is made up at a central factory, and 'washed' (watered) to the utmost extent which will be accepted by the natives at the various branch factories.

"As so much strong stuff is sent out, the number of gallons sent from Europe are multiplied many times before dealt out in Africa. In many places on the coast the natives will not accept 'washed' liquor, while in other parts they will themselves assist in 'washing,' carrying the water themselves.

"The demand for spirits is certainly great in the neighbourhood of the factories; indeed, it is about the only thing the natives seem to care for, and our trade friends laughed at the idea of our mission being able to travel and work without it. But we and our brethren of the L. M. S. have been able to do without it, although the Roman Catholic missionaries do not shrink from using it freely.

"Doubtless we may hear from old traders that spirit is the only thing that will induce a lazy African to work; but it would be a wild folly to seek information as to Africa and Africans from traders. They only know the people living near to their factories, who are debased by their contact with what is misnamed commerce and civilisation.

"When at Loango four years ago, spirits were the chief article of barter. The trader with whom I was staying laughed at the idea of my talking to the chiefs about labourers for our mission after eleven o'clock in the morning. He said that the principal men would be drunk at that hour."

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SOUTH AFRICA.

We now come to nations whose history has been interlocked with the enterprise of the European for many generations.

The Dutch and English Governments in South Africa have witnessed the extirpation of some tribes entirely, as, for instance, the Hottentots, and we do not hesitate to name "brandy" as the agent here.

It is not the less to be deplored when we see, as one outcome of this state of things, a prevalence of Dutch ascendancy in the Cape Parliament at the present time, which renders it impossible for those who would prevent the trade in liquor to succeed in their efforts. The interests of the distillers of "Cape Smoke" are now studied, the natives in many parts have become too prosperous for some people's way of thinking, and the *mot d'ordre* is to thrust in the brandy cask under the altered régime wherever it is possible.

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PROTEST OF THE NATIVES.

Again, as in the case of the Nupé people, we see in this instance that the unfortunate natives beg to be delivered from themselves, and it is indeed providential that the dread of the canteen prevails, for we can trace no disposition on the part of a Colonial Government, swamped as it is by the Dutch element, to respond to the appeal; in fact, the recent removal of the brandy tax fairly unmasks all remaining mystery.

But if we are encouraged to hope that there may yet be a strength raised up from within, whilst the helping hand is denied from without, such an augury is more than justified when we turn to Basutoland.

A very startling account is given of a movement amongst the Basutos, in an article before us, written in the *Christian Express*, published at Lovedale, in South Africa, on the 1st of February of this year, and we heartily commend every word of it to our readers.

"SOBER BASUTOLAND"

"The two words, 'Sober Basutoland,' which stand at the top of this paper, will undoubtedly seem a contradiction in terms, to all who know the history of that unhappy country for some years past. When its subjugation could not be accomplished by the bullet of the Colonial

forces, another conqueror appeared in the shape of a silent spirit in the brandy bottle. For a time this foe carried all before him—sending the Basutos in numbers to their graves, and leaving many more but wrecks of their former selves. But a change came over the minds of the Basutos, and they resolved to exorcise this devil which was destroying them—and apparently they have actually carried out their resolution, and become a sober people. We stated this in our last issue on the authority of the Rev. A. MABILLE, whose initials only were given. But the fact was doubted by several of our contemporaries, and a desire was expressed for further information, with a view to the confirmation of the news. We are glad to be able to offer our readers a full account of how this change was brought about. It comes from an esteemed correspondent and missionary in Basutoland, whose well-written papers have before now appeared in our pages. He justly states that such a change has ‘seldom been recorded in the annals of human kind.’

“This effort on the part of the Basuto people—described fully below—is a curious comment on the recent attempt to legalise the liquor traffic in the Transkei. It justifies the conclusion that nowhere has responsible government more signally failed in this country than in the attempt to deal with the native question, especially in the extra-colonial native territories.”

THE EAST COAST.

When we go farther north, and ascend the East Coast of Africa, we do detect a spirit of earnest endeavour amongst the Natal colonists to keep drink away from the Kaffir. It is an unlawful act to give spirits or anything which may intoxicate him to the native, and an import duty of six shillings per gallon is levied so as to put brandy, gin, &c., beyond the reach of those who would turn it to a bad account.

But somehow or other “things always go wrong in Africa,” and we find the Portuguese a few miles up the coast admitting spirits of all kinds at threepence per gallon! There is some probability of the Transvaal being opened out by a railway from the Portuguese port of Delagoa Bay, and then the tribes, which at present are cut off from intoxicants, will come under the scathing influence of a state of things mainly confined to the West Coast hitherto.

We reach the Portuguese settlements of the Zambesi, and the scenes of Dr. LIVINGSTONE’s heroic explorations in the Lake districts, and here we see good and evil intent set violently in opposition to each other.

The African Lakes Company is manned by Scotch agents and employes, who would do honour to any enterprise in the world. Their trading operations extend from the Port of Quillimane throughout the length of the Lower Zambesi, the Shiré River, Lake Nyassa, and up to Lake Tanganyika, and during their sojourn in the land not a glass of spirits has been sold or given to the natives. Two attempts have been made by other traders to follow up their good name and fame and to sell liquor to the natives, and, singularly enough, both these men have died violent deaths. In the one instance a pipe-light fell into a basin of raw spirit, which was being drawn from a cask as a present to a chief; in a moment his grass hut was in a blaze, and the wretched merchant was roasted to death! In the second case a violent altercation took place between the trader and the most powerful of the Makololo chiefs respecting some ivory transactions; the white man finally shot Chipitula dead, and was in turned killed by members of the tribe. Nor are these the only instances in a series of the most marvellous tragedies which have happened to men whose deeds in this country have been calculated to thwart and undo the good brought about by LIVINGSTONE’s followers: tragedies startling enough to make the most sceptical admit that God’s Hand is very plainly visible in the history of these efforts to raise the natives above that level to which the Slave-trader has depressed them.

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CENTRAL AFRICA.

Steamers, we repeat, are plying on lakes and rivers of East Central Africa; plantations of coffee and sugar are flourishing on Zomba; produce of all sorts is collected from the natives, but neither the Messrs. MOIR, of the Steam Navigation enterprise, nor the Messrs. BUCHANAN, of Zomba, will permit any transactions in liquor. We need hardly add that the large Mission stations of the English and Scotch churches throughout East Africa uphold this *régime* to the utmost. We are anxious to emphasize this new departure in African trading, as it may serve to prove what is possible where the will is present.

SIR JOHN KIRK, G.C.M.G.

Few persons who have studied the wonderful development of prosperity at Zanzibar during the reign of SAYYID BARGHASH can have seen the efforts made by Germany of late to annex territory in East Africa without grave apprehensions. Resident as our Political Agent for twenty-two years, the influence of Sir JOHN KIRK, G.C.M.G., has supplied just the backbone which was wanted to enable the State to take its place amongst the responsible and industrious kingdoms of the East. The SULTAN OF ZANZIBAR, a very strict Mohammedan, would, of course, be powerless to prohibit the development of German trade, but it is a matter of sincere congratulation to find that an arrangement has been come to by which the obstacle of a 25 per cent. duty on the importation of spirits is interposed between the Hamburg distiller and the native, who is too weak in the presence of temptation to avoid poisoning himself with rum.

OPINION IN HAMBURG.

How far the Hamburgers are likely to join hands with us in trying to help the African to raise himself may be inferred if we introduce a letter recently received from the Secretary of the Hamburg Chamber of Commerce. This epistle is in reply to one addressed to him by the Rev. R. LANG, of the Church Missionary Society. It is hardly necessary to remember the opinions we have gathered up from various travellers, agents, and commissioners, whilst we have been making the circuit of Africa; suffice it to say that at last we have one here very different to the general run!

[Translation.]

"Chamber of Commerce,
"Hamburg, 18/6/86.

"HONOURED SIR,

"In answer to yours of the 10th inst., I beg to state that the Chamber of Commerce has had no opportunity to go into the question of the liquor traffic in Africa, nor is it known to them that in any part of Africa spirituous liquors are used as a currency and a circulating medium with the natives. The question of the liquor traffic has been brought before the public through the press, and frequently by the Imperial Diet warmly discussed. Merchants of this place interested in the African trade are of opinion that measures for the limiting of this trade are injurious to the development of the trade with those countries, and that the importation of those liquors as carried on at present has no injurious effect upon the natives. The assertions made by opponents that the cheap liquors imported into Africa are deleterious, on account of ingredients contained in them, have been disproved by an official investigation made upon ordinary so-called trade rum, which was sent in by the Governor of the Cameroons.

"Yours respectfully,

(Signed)

"DR. C. GUTSCHAM,
"Secretary."

* * * * *

CONCLUSION.

A great impetus has been given to the exportation of Slaves from the East African Coast lately, and England's preoccupation with matters relating to her own internal economy is being felt terribly wherever she has hitherto undertaken to make her influence felt for the benefit of the tribes whence the captives are drawn.

We need hardly pursue the subject of the liquor traffic further northwards. When we leave Zanzibar and approach the Red Sea, we leave nations such as the Masai, the Somauli, and the Gallas, with whom traffic of this kind will probably not be opened largely.

Mohammedanism has firmer hold on the people when we approach the Soudan, and the North of Africa can hardly be classed with the regions through which we have traced the baneful effects of the trade in alcohol in one form or another.

* * * * *

Is it not startling, then, to find that, amongst the least understood and the most hardly used of any of the nations with whom we are brought in contact, there should suddenly arise an inclination to break away also from the bondage of habitual intoxication? Perhaps we should least expect such a phenomenon in the rum-soaked countries we have traded with so long in West Africa, and hardly less so in Basutoland, where—alas that we must say it!—the presence of natives at all is an inconvenience to some! But the phenomenon does exist for all that, and it seems hard if the Africans are left to work out the problem by themselves of their elevation from an abnormal degradation.

Then, again, if a hundredth part of the aspirations of some are to be realised, the opening up of the Congo basin is to increase the commerce between Europe and savage Africa a thousandfold. We have drawn freely from the transactions at Berlin, and we are certain that no one who was present in that city during the Congress could be unaware of the enormous importance of this "drink" question, because we maintain that the trader in liquor, once admitted to the country, will force his way farther and faster than any possible organisation which might be intended to set a limit to his activity. Rum is his skeleton-key in more senses than one!

A glance at the discoveries and the waterways alone which have been opened out is quite enough to show us that it must be many a long day, and at the end of many a long purse, before either the Slave-dealer or the liquor trafficker shall feel the land made too hot to hold him. Even then we are reckoning that the machinery will exist, at all events, on paper, and in international agreements, to curb him; but it is, perhaps, premature to make certain of it: nothing opposes an insuperable difficulty to the liquor traffic on the Congo at present.

Summing up all the evils of the past—evils intensified by our treatment of this unhappy Continent—and looking towards the future, it would seem as if the revelation of the Congo's course is as the joint-hole in Africa's harness. Straight to the heart of the Continent can the merchant go. No plodding journey, day by day, through pathless swamps and deadly forests on foot; all this makes way now for the uninterrupted run of the steamer, week after week. What, then, is to be the result? The answer should, in some degree, depend upon the amount of interest and sympathy which can be assured to an attempt such as this to gain a hearing for the Africans. They are putting forward their spokesmen, who appeal to us in a tongue easily to be understood. England has long passed the A B C of the language of liberty; and, where she has helped to enchain a people with a desolating vice, she should be the first to offer a willing ear when she is asked to undo the wrong.

(Signed),

HORACE WALLER.

Threatened Importation of Coolies into Cuba.

THE ANTI-SLAVERY SOCIETY, having learnt that the Spanish Government were contemplating the renewal of Chinese Immigration into Cuba, immediately took steps to warn the Chinese Minister in England against such renewal, and the following correspondence has taken place on the subject :—

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, NEW BROAD STREET, LONDON, E.C.

16th July, 1886.

TO HIS EXCELLENCY THE MARQUIS TSENG, ENVOY EXTRAORDINARY, AND MINISTER
PLENIPOTENTIARY OF THE EMPEROR OF CHINA, AT THE COURT OF ST. JAMES.
May it please your Excellency,

The Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have learned with deep regret, and from a source which they are bound to believe, that the Spanish Government is endeavouring to renew negotiations with the EMPEROR OF CHINA, for the purpose of immigrating Chinese subjects into Cuba.

In August, 1878, a Deputation from this Society had the honour of waiting upon His Excellency KUO TA JEN, and again, in April, 1879, a similar Deputation had the honour of waiting upon your Excellency, with reference to the contemplated renewal of Chinese immigration into Cuba.

The arguments then used by the Deputation were accepted by your Excellency, and His Imperial Majesty was advised not to ratify the Convention which had then been drawn up, and the contemplated immigration was prevented.

By advices received from Spain, the Committee have lately learned that the process of Emancipation of Slaves in Cuba will probably be completed in less than two years from the present time, and the Slave-owners are endeavouring to secure a continuance of enforced labour by the introduction of Chinese into that island.

A long course of observation has confirmed the view taken by the ANTI-SLAVERY SOCIETY, that where Slavery exists in any country the protection of labourers imported from other countries is an impossibility, and they have always been treated with cruelty and oppression.

Experience in past times has so deeply impressed this fact upon the British Government, that it never allows its Indian or other subjects to be taken as labourers to any country where Slavery is still a recognised institution.

The Slave population in Cuba, as in every other country where sugar is a main article of cultivation, has rapidly wasted away, and it was estimated, in 1878, that not one half of those Chinese Coolies who had arrived in Cuba remained alive at that date.

This Society objects to contract labour, even in the Colonies of Great Britain, as it is generally liable to abuse, and the labourers in most cases become virtually Slaves.

On all these grounds, therefore, the Committee would express their most earnest desire that the Chinese Government will not sanction any proposition for a Treaty, nor any arrangement for the introduction of Coolies into Cuba, except under the strictest guarantees, and to these Spain would scarcely be likely to give her consent.

The Committee desire to offer their warm and hearty congratulations to your Excellency upon the manner in which the interests of the people of the vast Empire of China have been protected, during the time of your residence in England and in Europe, and they also thank your Excellency for the uniform courtesy with which all their communications have been received.

That your Excellency may have a long period of health and prosperity on your return to your native land is their earnest hope.

By order of the Committee,

C. H. ALLEN, *Secretary.*

[REPLY.]

CHINESE LEGATION, 22nd July, 1886.

SIR,—Allow me, through you, to offer to the Committee of the ANTI-SLAVERY SOCIETY my best thanks for their letter of the 16th instant, drawing my attention to the endeavour which the Spanish Government is said to be making in order to renew negotiations with China for the purpose of promoting the emigration of Chinese labourers into Cuba, and urging the advisability of the Chinese Government declining to sanction any scheme of emigration which would not provide ample guarantees for the good treatment and perfect independence of intending emigrants.

Though the Chinese Government, thanks to the representations of your Society, is now thoroughly alive to the abuses to which contract labour is liable, and little likely to overlook the necessity of taking measures to prevent its subjects from proceeding to foreign countries under conditions which would deprive them of their liberty of action on their arrival, I shall not fail to bring your communication to the notice of the proper authorities and counsel them to renewed vigilance.

Be so good as to offer to the Committee my sincere thanks for the courteous terms in which they have been pleased to refer to my exertions on behalf of my countrymen during my residence at this Court, and also to express to the Committee my gratitude to them for the never-failing interest they have taken in the welfare of Chinese subjects inhabiting Peru, Cuba, and other places.

I have the honour to be, Sir, your most obedient servant,

The Secretary of the Anti-Slavery Society.

TSËNG.

Dr. Schweinfurth.

DR. SCHWEINFURTH, the eminent African explorer, has lately paid a visit to England, and has kindly given us his views respecting the present state of the Slave-trade in Egypt and the Soudan.

Dr. SCHWEINFURTH confirms all that we have already published respecting the transit of Slaves across the Isthmus of Suez, which Slaves are brought by pilgrims returning from Mecca. This trade, which is in contravention of Treaty rights, appears to be assuming large proportions, and ought to engage the close attention of the English authorities.

The state of the Soudan is, in Dr. SCHWEINFURTH's opinion, quite hopeless for the present; indeed, he considers that the large districts of Africa, comprised under the general name of the Soudan, have relapsed into complete barbarism, and will for years to come be the hunting grounds of the Slave-dealers. We are glad to note that this eminent African traveller is now turning his attention to the burning question of the introduction of spirituous liquors into Africa, and the consequent degradation of the native races. He has now left London on a special mission to the KING OF THE BELGIANS relating to this question, and will also visit Berlin on the same errand.

The Abolitionist Movement in Brazil.

WE reproduce from the *Rio News*, of June 5th and 15th, some information respecting an abortive attempt to hasten the Abolition of Slavery in Brazil.

There was a genuine surprise in the Senate on the 1st instant when ex-Premier DANTAS, on behalf of himself and nine others, introduced a bill for the unconditional abolition of Slavery at the expiration of five years from its adoption. And not the least surprising part of the event was the names signed to the bill, among whom are some not thus far suspected of abolition sentiments. Rio Grande's three senators are a unit in this matter, and Rio de Janeiro's long silent Liberal senator, OCTAVIANO, commits himself unequivocally to the measure. Not less surprising is the absence of such names as those of CHRISTIANO OTTONI and AFFONSO CELSO, both of whom have declared in favor of a more liberal and effective emancipation policy, and both of whom may be counted upon to support this measure. The friends of the Saraiva-Cotegipe amnesty of last year have probably been congratulating themselves that the fullest aspirations of the country have been satisfied, and that no further agitation for abolition might be expected for some time to come. And, to make assurance doubly sure, they took good care that the abolition element should be very slenderly represented in the new Chamber. They are now probably undeceived, for the new Senate measure is the cleanest and most clearly cut bill thus far introduced, and is designed to bring the question to issue upon its merits. It simply declares all Slaves free at the end of five years, the extinction of the apprenticeship of free-born children of Slave mothers at the same time, and the diversion of the 5 per cent. surtax to the general revenue of the State. There are no compromises, no checks, no counterbalances, no indemnifications, no complications of any kind. There are to be no more deceptions, no more subterfuges, no more evasions. Slavery is to be absolutely abolished at a fixed date, let come what will. For our own part we should prefer to see the abolition made immediate and unconditional, as the evil will then be at an end, and with no more injury to the country than were it fixed for a date five years hence. Next to this, the best measure is that which fixes a date; and the earlier the date, the better. In such a measure, however, there is one un repealed provision of existing laws which will work unjustly, and that is the continued use of the emancipation fund for the liberation of Slaves. If all Slaves are to be unconditionally free at the end of five years, then let all masters be put on one and the same footing. It will be manifestly unjust to pay the few, who can secure recognition from the fund during the next five years, and then shut off all the rest without a penny. The purchase of all is an impossibility; neither is it justly due. The only just and equitable policy, therefore, is to cut off redemptions with the fund, and to stop all special taxes levied for the benefit of the same. The chances of carrying this new project, which may be called the DANTAS project, through the Senate are very slight, while in the Chamber it will hardly receive any attention at all. By the request of SENATOR DANTAS it has been referred to a special committee, which was elected on the 2nd and is composed of the most uncompromising pro-Slavery men in the Senate, first among whom are NUNES GONÇALVES and MARTINHO CAMPOS. This committee will probably defer its report and thus prevent all discussion.

CONTRARY to general expectation, the special Senate committee charged with the consideration of the DANTAS emancipation project made an immediate report, which

was presented on the 7th inst. It was generally believed that, although this committee was made up of the most extreme pro-Slavery men in the house, its report on the bill would be deferred until the last moment in order to prevent discussion. There were no two opinions, however, as to the character of the report when made, for it was impossible that a committee so bitterly hostile to emancipation would report anything else than the unconditional rejection of the bill. And this is just what has been done. The committee declines to consider the question of emancipation in an abstract sense, but rather as to its opportuneness and its effect upon high social interests. In other words, the moral principles involved are ignored, while the selfish and mercenary interests of a privileged class alone are to be considered. There is nothing in all this calculated to arouse much admiration for the moral sense and manliness of the committee, nor is there anything about it which will add lustre to their names in the annals of their country. They take a position squarely upon the platform of vested interests, of self-legalised oppression and injustice. The ill-gotten gains of Slavery are far higher to them than honour and justice, and so, to save themselves from the loss of a few paltry dollars and the inconvenience of paying for services rendered, they sacrifice still further the honour and good name of their country, and condemn their neighbours as well as themselves to bear the burdens of this great national parasite. They do not see, or wilfully refuse to see, that for every milreis of Slave values saved by the retention of Slavery, the country must lose ten-fold in retarded progress, decaying industries and misguided efforts at remuneration. They do not see the baleful effects of continuing the vices of the Slave régime, or the demoralising influences of an effort to reorganise society in the interests of a privileged, profligate, and reactionary class. Slavery never yet produced a high type of manhood, and it never will ; it never yet produced a great progressive commonwealth, and it never will. The "vested interests" of a privileged class is the prism through which everything is seen, and the refracted object is always seen far out of its true place. The Senate committee is certain that the Saraiva-Cotegipe law of last year is satisfying all the real aspirations of the country, and that nothing further is desired. They are satisfied that the unconditional liberation of the aged, and the purchase of a few scores of able-bodied Slaves each year, is amply meeting all demands upon them, and that the country and the world expects nothing more. They are aware that the extinction of Slavery in five years, or any further acceleration of emancipation, is a virtual stoppage of supplies from the public treasury, and they therefore oppose every concession in that direction with all the means at their disposal. The abolition of "vested interests" in human flesh and blood, and in the revenues of an over-taxed and badly-governed people, becomes to them a great political and moral crime, an unwarranted spoliation, an attempt upon the very life and prosperity of the nation. And there are thousands of silly people who believe such statements, and thus lend their aid to the continuation of all the vices and prejudices and injustice which are inseparable from the institution of Slavery.

THE EMPEROR OF BRAZIL AND SLAVERY.

(From the *Rio News*, August 5th.)

At the close of the ceremony of bestowing letters of freedom upon 61 Slaves at the City Hall, on the 29th ult., the Emperor is credited with the remark, "My sentiments are well known ; continue !" With all due respect for His Majesty's

assertion, we beg leave to say that, quite the contrary, his sentiments are *not* well known. There has been so careful an avoidance of a positive expression of opinion on his part, so skilful a balance preserved between the two contending forces of Slavery and abolition, that both sides claim, and both censure him. His Majesty has warmly espoused the cause of that emancipation which does not emancipate, while equally advocating the retention of that Slavery which appears not to enslave. He has filled the hearts of abolitionists with joy by an appearance of interest in their work, and by ambiguous expressions of a hope that he should live to see the last Slave liberated in Brazil, while at the same time assuring Slave-holders that all "vested interests" should be protected. He talks of his hopes for the emancipation of the future, and of his fears of the disorganisation of labour and society. He would have all Slaves freed, and yet is unwilling to break their bonds. And when His Majesty has had a Ministry pledged to do something definite and positive toward hastening emancipation, he has not hesitated to turn his back on them at the very moment when his support was most needed. We must confess that we do not know His Majesty's sentiments, nor to what goal he wishes his subjects to continue. We do know, however, that the amusement of begging money for the liberation of an occasional Slave is not worthy of being called abolition in any sense whatever.

HORRORS OF BRAZILIAN SLAVERY.

CHAMBER OF DEPUTIES, RIO DE JANEIRO, *July 30th.*

In the Senate, Senator DANTAS referred to the brutal case just occurred, where two Slaves have been virtually whipped to death in the Province of Rio de Janeiro, and again strongly advocated abolition. The Minister of Justice replied that the Slaves had died of pulmonary congestion (!), that the whipping was done according to law, and read a telegram from the judge of the district, which is a strong charge against the representatives of the owner. Steps will be taken to investigate the crime, and Senator DANTAS might present a project for regulating the punishment of Slaves. Senator DANTAS said his object was abolition, not a regulation for punishing Slaves. There were many interruptions, and the minister seems to have rather lost temper. Senators LIMA DUARTE and MEIRA DE VASCONCELLOS baited the Minister of Empire on his Budget.

HOW THEY TREAT THE FREED MEN IN BRAZIL.

THE president of the municipal council has had to ask the chief of police to protect a poor Slave woman liberated on the 14th March. Her letter of liberty was stolen from her and she was at once *sold* for a plantation up country. It would be interesting to know how many unfortunate freed-men have been treated in this way.—*Rio News.*

A DISTINCTION WITHOUT A DIFFERENCE.

THE Slave population of Rio Grande do Sul, on the 30th June last, was 27,242, or a decrease of 72,687 from the registry of 1871-3. It must be remembered, however, that most of the liberations within the last two years *have been made subject to a five years' service.*—*Rio News.*

Senhor Nabuco and Professor Goldwin Smith on the Morality of Slavery.

To the Editor of the ANTI-SLAVERY REPORTER.

SIR,—I hope you will allow me some space in your columns to refer to two points in a recent article on "W. L. GARRISON," by Mr. GOLDWIN SMITH, in *Macmillan's Magazine*, for March, 1886. I would not so appeal to your kindness if those two points, besides their value with regard to the Abolitionist movement in the United States, did not concern the freedom of one million of living Slaves in Brazil, and the patriotism of the whole party that fights for their freedom. Unfortunately, the Slavery question is not dead throughout the world, and as history repeats itself with the minutest fidelity in relation to the enemies of that institution having had, and still having, to fight everywhere against the same spirit, the same theories, and the same prejudices. No word can be said against them in the past that does not practically result in strengthening the hands of the Slave-owners in the present, chiefly when the blame comes from a man like Mr. GOLDWIN SMITH, than whom nobody was ever more eloquent or indignant in denouncing Slavery.

The two points in his article I find injurious to our work here, are, first : When he admits the right of Slave-owners to compensation, as any other holders of property ; and second : Where he criticises the Massachusetts Abolitionists for trying to rouse public opinion in England.

Now, as to the first : If compensation is a perfect right of the Slave-owner the State has no *right* to abolish Slavery, unless it is prepared to pay for the price of the Slaves. If, by abolishing Slavery without compensation it violates the Ten Commandments, it has no right to abolish it. But, suppose the State forms the conviction that Slavery is a crime ! what side then ought it to choose ? Take a poor country like Brazil, which Slavery has ruined in her prospects, debased in her government, humiliated in her people, devastated in her lands, and crushed under a tremendous debt that can only be paid by renewed loans. If we convince ourselves that Slavery is a moral guilt, and a national shame as well, and find ourselves at the same time unable to pay for its extinction without ruining our credit, robbing our creditors, and what is, perhaps, still worse, taxing to death the Slave people themselves in order to save their masters—does Mr. GOLDWIN SMITH mean to say that the Ten Commandments oblige us to go on lending our strong arm, our unwilling army, our magistrates, and our parliament, to uphold the Slave-market, to hunt up the runaway Slaves, and to protect with our flag an institution which we would consider nothing else but organised robbery, debauchery, and assassination ? I do not believe, sir, that a nation is morally bound to ruin herself in order to acquire the right of stopping the practice of a crime, only because in her ignorance and servility to the dominant caste she did not prevent it from carrying on that crime, as though it were a legitimate trade. I leave out all the points connected with the legality of Slavery, either in the United States, Spain, or Brazil, as it would be only too easy to show that Slavery, besides being a moral guilt, was everywhere a human blood smuggling. I simply ask if any nation that allowed, during a certain time, an oppression to go on under the name of a social institution, should be morally held to pay with her whole ruin for its extinction, leaving the victims of that oppression indefinitely in the hands of her would-be creditors until she can pay them her debt, if she is unwilling to make the sacrifice herself ?

As to the second point, history well justified the Abolitionists in appealing to

England. Did not Mr. GOLDWIN SMITH himself take part in the powerful agitation that the English Liberals, under the leadership of Mr. COBDEN and Mr. BRIGHT, found necessary to raise in England to counteract the sympathy of some classes of your community with American Slavery? Did he not write a book full of the sparkles of his mind, in order to make of England a moral ally of the Union? The American Abolitionists seem to have understood what an element of strength in their battles against Slavery the English sympathies would necessarily be.

But, leaving North America on one side, is it not true that the political life of any country is a constant contribution to her own individuality in the mental and moral activity of the world? To kill the spirit that keeps alive, say in Brazil, an institution, like Slavery, dead in those countries whose progress, culture, enthusiasms, and ideas do influence our social growth, or which are, so to say, the intellectual high hands whose waters run down to us, we must bring, as much as possible, that doomed institution under the influence of foreign progress, so as to contrast moral death within with moral life abroad. No greater service could ever have been done to the American Union than that which W. LLOYD GARRISON attempted to render to his country, viz., by raising in England an unanimous sympathy with the work of the Abolitionists; so we Brazilian Abolitionists consider that no greater service could be done to Brazil than to have all the world condemning Slavery as piracy, since such a decree of International Law would be echoed by Brazil to her own ransom, and to her own freedom, much sooner than if it merely came from us.

I might point out, too, that foreigners of all countries hold Slaves here, and by thus sharing the profits and the fate of Slavery they give it, in the mind of our people the sanction of their respective nationalities. The American Abolitionists were not mad enough to wish for direct foreign intervention, they only wished to cut the direct and indirect foreign feeders which swelled the Slave interest and prestige, and, in their place, to draw to their own side the moral influences from abroad which had power on American ideas; and so to warm, or render active, the national feelings. If this is want of patriotism, as Mr. GOLDWIN SMITH implies, then patriotism, being such a narrow, backward, and jealous feeling, must be greatly improved before it can become a tie of goodwill, freedom, and justice, to the different nations of the world.

I hope, sir, you will excuse the length of this reply, written with all the respect I always felt for such a teacher of political morality as Mr. GOLDWIN SMITH. But it was painful to me to have these two accusations made against us—First, that we are communists, because we do not recognise the right of the Slave-owner to compensation, and say that Slavery is simply an unjustifiable oppression for the sake of individual profit, to which the State ought not to give any support, but, on the contrary, is bound to stop at once; and, secondly, that we are no friends of our country, because we ask for the sympathy of the world—surely it is strange that we should have these two accusations thrown at us by the eloquent writer, in whose pages we have seen Slavery denounced as the basest and the greatest crime of history! As for the want of patriotism, let me add one last word, viz.—Which is the less patriotic, to denounce the crimes of Slavery to the world, as the best means of putting the ruling classes and the governing institutions on their trial, and making them ashamed of the oppression in which they are accomplices; or, in allowing foreigners to hold as their property, to flog, and to debase men who will be, to-morrow, by virtue of the law, Brazilian citizens, Brazilian voters, and Brazilian soldiers?

I am, Sir, very obediently yours,

Rio de Janeiro.

JOAQUIM NABUCO.

Morocco.

The following letter, from their correspondent at Mogador, has been received by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

7th June, 1886.

DEAR MR. ALLEN,

I have received your Report on Morocco; it has been drawn up with much care and is free from exaggeration. This poor country of Morocco needs persons like yourself and Mr. CRAWFORD to investigate the condition of its affairs: and its poor population owe you a debt of gratitude. I will now give you a few facts.

The poor prisoner, BOO MAHDI, aged nearly 90 years, and more than thirty years a prisoner in Mogador, about whom you interested yourself when here, has been removed to the prison at Marakesh, with chains on his feet and neck. Before leaving Mogador he said to me: "Tell the Nazarenes in England that there is no longer any justice in this country, and that the SULTAN having found that Christian residents have occupied themselves with giving me bread has taken me away that I may die of hunger in the prison of Marakesh."

SLAVERY.—About ten years ago a Slave, named BLALLE, was set free by his master MOHAMMED-EL-AYACHI. On the death of this latter his heirs wanted to sell the negro, but the affair coming before the CADI OF MOGADOR he pronounced in favour of the negro. About ten days ago I happened to find that this same negro had been put in prison by order of the CADI, who was going to sell him. In company with a gentleman from Tangier, who happened to be here, I called upon M. LACOSTE, the French Consul, who well remembered the visit of yourself and Mr. CRAWFORD to him last winter. M. LACOSTE immediately placed himself at our disposal, and sent his interpreter with us to the Governor of the town, with a demand that BLALLE, the former Slave, should be immediately set free. Being well received by the Governor we returned to the CADI, accompanied by a cavass from the Consulate of France, and, in the name of the ANTI-SLAVERY SOCIETY, claimed the freedom of the negro. He was immediately given up to us and received fresh papers of emancipation in place of those which had been taken away from him. Thanks to the French Consul, the negro BLALLE has now become the *protégé* of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and many other negroes have already appealed to me as your correspondent.

I am, &c.,

T. E. ZERBIB.

To MR. CHAS. H. ALLEN.

THE RECENT CAMPAIGN OF THE SULTAN OF MOROCCO.

It is well-known that whenever the SULTAN goes on an expedition to punish any of the revolted tribes, the country people have cause to dread the approach of his desolating army. As the soldiers receive scarcely any pay they naturally indulge their instinct for plunder without stint. From a trustworthy source we have received the following particulars of the punishment of an unfortunate tribe inhabiting the province of Haoura, who had, unfortunately, some years ago, offended a Governor placed over them by the SULTAN.

"The army received orders to destroy the province, and without any warning they fell upon the unfortunate people with fire and sword. Two hundred men, who had taken refuge in a small fort with their families, were attacked, and the gate battered down by cannon. A horrible carnage then took place, and eighty heads were carried in triumph to the SULTAN's camp. The women and children were all sold for Slaves by the soldiers. The women fetched only 2s. to 3s. each, and young girls about twice that sum. A great number of these women were bought by the bakers in the City of Morocco, who are very glad to buy women Slaves from the Haoura tribe, as they are particularly strong, and are employed by their masters to grind corn all day by hand, whilst at night they have to knead the flour for the next day's baking. Most of these poor women are mothers of families, and are separated from their children, whom they are little likely to see again, as once shut up in the house of their masters they never go out. After destroying the Haoura tribe, the SULTAN proceeded against two other tribes who dwell in the mountains, and who only nominally acknowledge his authority. If he is able to penetrate into their fastnesses—which is very doubtful—he will certainly destroy them as he has done the others. In the meantime, he has ordered the inhabitants of the surrounding provinces to join his forces, and these poor creatures are in great tribulation, as the harvest has not yet been gathered, and will probably be lost. Then famine will supervene. Oh, miserable Morocco!"

Friends in Council.

THE *Daily News*, in a sketch of the Members of the Society of Friends, who are also Members of the Legislature, gives a comparison of Mr. BRIGHT's oratory as the champion of peace, with that of the late Lord BROUGHAM, as the champion of abolition:—

The twenty Quaker and ex-Quaker members of the House of Commons thus well represent the very respectable Society to which they belong or belonged. All of them are prosperous men of business, half of them in the Northern iron trade and in banking. Hitherto "Friends" have spoken little in the House. Speech-making and debating are not encouraged by the Society, although most of its members can speak well and to the point on occasion. Mr. BRIGHT remains, and is likely to remain, their great orator, although Mr. FIRTH is an effective speaker at a public meeting, and ready in debate. But in Mr. BRIGHT's own way we shall perhaps not hear his like again. The modern "Friend" has had a University education, but in Mr. BRIGHT's boyhood no Greek was taught, and but little Latin, in the great Quaker school at Ackworth to which he went; but the boys knew their Bible, in English, by heart. To read it aloud carefully and to recite a whole chapter of it from memory without mistake of a word was a daily practice. If they read any poetry it was from MILTON, with perhaps a little of COWPER. The effect of this training is in all Mr. BRIGHT's speeches. Their language is simple as that of the Bible. "Methinks that I hear the beating of the wings of the Angel of Death" was a passage in perhaps the finest speech which Mr. BRIGHT ever made, when he lifted up his voice against the Crimean war. With exactly the same number of words, and more than twice the number of syllables, Lord BROUGHAM closes perhaps his grandest speech against Slavery in the sentence—"He walks abroad redeemed, regenerated, and disenthralled by the irresistible genius of universal emancipation." And the tendency of modern oratory is rather like that of Lord BROUGHAM, to multiply syllables.

Progress of Emancipation in Cuba.

SHORTLY before the Dissolution of Parliament the ANTI-SLAVERY SOCIETY applied to the Foreign Office for information respecting the progress of Emancipation in Cuba, under the terms of the Moret Law. To this application the following prompt and satisfactory reply has been received.

[COPY.]

FOREIGN OFFICE, *July 5th*, 1886.

SIR,—I am directed by the Earl of ROSEBERY to transmit to you herewith for your information copy of a despatch from Mr. CROWE, Her Majesty's Consul-General in Havana, reporting on the emancipation of Slaves in Cuba.

The Society will see that Mr. CROWE considers that the complete extinction of Slavery will not be long delayed.

I am, Sir,

Your most obedient humble servant,

T. V. LISTER.

The Secretary,

ANTI-SLAVERY SOCIETY,

55, New Broad Street, E.C.

[ENCLOSURE.]

BRITISH CONSULATE GENERAL, Havana, *June, 17th*, 1886.

Consular. No. 28.

MY LORD,—The number of Slaves who, during the year ended 7th of May last, received their freedom from different causes in the six provinces of this island is as follows :—

In Pinar del Rio	...	...	...	...	...	3,962
„ Havana	...	...	...	...	...	3,662
„ Matanzaz	...	...	...	...	...	9,833
„ Santa Clara	...	...	...	...	...	6,894
„ Puerto Principe	...	...	...	...	...	47
„ Santiago de Cuba	...	...	...	...	...	1,017

Total 25,415

The causes of liberation were :

By mutual agreement	...	...	...	...	...	7,859
„ Renunciation of ownership	...	...	...	...	...	3,553
„ Indemnity of service	...	...	...	...	...	1,750
„ Illegalities on part of master	...	...	...	...	...	1,226
„ Other illegalities	...	...	...	...	...	837
„ Regular drawing according to law	...	...	...	...	...	10,190

Total 25,415

During the six years which have elapsed since the promulgation of the Law of Abolition, the following number of Slaves have been manumitted :—

In 1881	...	...	...	...	...	...	6,366
„ 1882	...	...	...	...	...	...	10,249
„ 1883	...	...	...	...	...	...	17,418
„ 1884	...	...	...	...	...	...	26,517
„ 1885	...	...	...	...	...	...	34,288
„ 1886	...	...	...	...	...	...	25,415
Total							<u>120,253</u>

On the 8th May, 1885, the total number of Slaves in the Island was estimated to be about	...	...	53,381
There have been liberated up to May, this year, as above shown	...	...	<u>25,415</u>
Difference			27,966
If from this is deducted for death	...	...	<u>2,585</u>
			25,381

will be about the actual number of coloured persons still remaining in Slavery in the Island of Cuba at the present moment.

As by May, 1888, every vestige of Slavery must by law have disappeared, the value of those still in bonds is so small, and the obligations of their owners towards them comparatively so onerous, that they may already be practically considered as free.

The present value of an able-bodied Slave does not exceed £5, and those wishing their liberty find little difficulty in obtaining it. As for the sick and infirm, masters are but too glad to get rid of them, and thus the institution may be considered as already dead.

I have, &c., &c.,

(Signed) A. DE C. CROWE.

CENTRAL AFRICA.

“PROFESSOR BASTIAN has received the following letter from Dr. FISCHER, the German African explorer, dated from Kagei :—‘The state of affairs at Uganda is very serious. The Arabs have lately been inciting the King against the Europeans, alleging that they purposed seizing the whole of Central Africa. Difficulties have also risen with Unjorot, the Chief of that district having refused to receive any Europeans since his recent dispute with the Egyptians. EMIN BEY is reported to have left Uganda, and there is consequently now no means of communication down the Nile. Mr. MACKAY, the English missionary, is stated to have considerable influence over KING MWANGA, who, however, has issued orders to all the neighbouring tribes not to allow any Europeans to pass through their territories, unless coming from Uganda. KING MWANGA’s authority extends as far as Usakuma, and Englishmen, as well as Arabs, may do nothing in that district without his permission.’”

Sir John Kirk, G.C.M.G.

SIR JOHN KIRK, Consul-General at Zanzibar, arrived in England a few days ago on special business. The Chairman of the ANTI-SLAVERY SOCIETY, Mr. EDMUND STURGE, and the Secretary, Mr. C. H. ALLEN, had an interview with SIR JOHN KIRK at his residence, in Kent, and received from him much valuable information relating to the Slave-trade on the Eastern Coast of Africa. There appears to be little doubt that the Slave-trade is now more than usually active, and that this is partly owing to the difficulties of strictly defining the limits on the mainland of the authority of the SULTAN OF ZANZIBAR. These difficulties have been increased by the recent activity displayed by Germany, with a view to acquiring fresh settlements in Africa.

The deputation laid before SIR JOHN the views of the SOCIETY with regard to the introduction of alcoholic drinks amongst the native tribes, and were glad to learn that he had arranged with the German authorities for the establishment of a 25 per cent. duty on all spirituous liquors introduced into Zanzibar. Unfortunately, the check upon the traffic which this high rate of duty would produce is rendered of little effect by the action of France, which country persists in maintaining a 5 per cent. rate. Means, naturally, are found to evade the higher rate, and to introduce spirits under the French tariff, to the great detriment of the natives. We trust that the presence of SIR JOHN KIRK in England may enable him to obtain an alteration in the French tariff.

The deputation were glad to note that the climate of Zanzibar appeared to have had no ill effect upon the health of the Consul-General, after a residence of 20 years.

EMIN BEY.

SIR JOHN KIRK confirmed what we have stated elsewhere, that EMIN BEY was, at the time of the last accounts, still holding the Equatorial Provinces for Egypt, and that they were in perfect order. Letters from EMIN BEY had been received by SIR JOHN KIRK, dated a little more than eighteen months since, and there is no reason to suppose that the state of things then described has materially altered. In the present state of mind of the KING OF UGANDA (M'TESA's son) any letters coming from EMIN BEY would probably be stopped and destroyed before they could reach the Coast. We sincerely trust that he is still alive and well.

MR. CONSUL H. H. JOHNSTON.

WE regret to learn that Mr. H. H. JOHNSTON, lately appointed Her Majesty's Consul at Cameroons, has suffered from a severe attack of fever, though we are glad to announce that he is now nearly convalescent.

Mr. JOHNSTON bears witness to the effectual suppression of the traffic in Slaves by sea in African waters under British jurisdiction; but he admits that there is a large internal Slave-trade outside British territory. It is difficult to see how this internal and domestic Slave-trade can be stopped until the institution of Slavery itself is abolished by general consent. This, of course, will be a matter of time, as unfortunately the natives themselves are often more pronounced Slave-dealers than the Arabs.

TRANSIT OF SLAVES THROUGH THE SUEZ CANAL.

At the close of last Session of Parliament Mr. ALFRED PEASE, at the instance of the ANTI-SLAVERY SOCIETY, asked the Under-Secretary for Foreign Affairs whether the Government were prepared to take any steps to prevent the transit of Slaves brought by pilgrims from Mecca through the Suez Canal, and whether the recent dismissal of M. ZANANIRI by the Egyptian Government had any relation to the activity shown by him in stopping the transit of such Slaves at Suez.

Commenting thereon, the *Echo* wrote:—"We are glad to notice that a question is to be put to the Government as to the transit of Slaves brought by pilgrims from Mecca through the Suez Canal. That these Slaves are carried through the Canal has been proved to the hilt, and we grieve to say that they are often carried in British ships.

"Surely the British authorities should stop this disgraceful traffic? Nothing could be easier. It is, indeed, affirmed that M. ZANANIRI has been dismissed by the Egyptian Government because he has tried to stop the traffic. But even if that be untrue, the fact of the transit remains. What has become of the Conventions by which successive Khedives have bound themselves to do everything in their power to stop the Slave traffic? What is the use of our cruisers stopping dhows if British ships are to do their work? It is not to the honour of England that these things should be."

GENERAL GORDON AND THE EGYPTIAN GARRISONS.

COLONEL F. DUNCAN, C.B., who returned some time ago from active service in the Soudan, said that soon after the arrival of General GORDON at Khartoum, he (Colonel DUNCAN) was sent to the northern end of the Korosko desert to facilitate the passage of the refugees from Khartoum to Egypt. It was then he realised the true nature of GORDON, who was not a mere sentimental philanthropist, but a man of business as well as a man of courage. At that time the telegraph wire between Khartoum and where he (Colonel DUNCAN) was stationed was still uncut; and with marvellous monotony, he might say, batch after batch of the sick and the injured, of women and children, used to be sent by GORDON to him. They used to arrive in an almost perfect state of comfort, with all the necessary papers enabling him to disperse them among their different villages in Egypt. One of the first messages the General sent to him was this:—"Do try and find a motherly European woman to receive these poor women and children, for they have never been in Egypt yet before." With the regularity of clockwork over 2,000 refugees arrived, all the arrangements for their transport from Khartoum to Berber having been made by GORDON. Then an interruption came, and at first it was thought the telegraph wire must have been blown down; but ultimately the news came that the wire was cut and Khartoum was surrounded. GORDON's agent at Berber—an Italian—sent word that no more refugees could be sent on, and that he himself must leave, but he was taken prisoner and was still in captivity. Two thousand five hundred men, women, and children were saved by the direct action and the direct humanity of GORDON himself long before the expedition set out for Khartoum. Therefore to him was due all the credit of that salvation. It was said that GORDON was a wildly enthusiastic man, and had lost his life for nothing; but he and Colonel STEWART had saved 2,500 lives—GORDON chiefly by his immense influence, and STEWART by his skilful administration. Both were dead, but he wished he had sufficient eloquence to point out to the men of England how much they and the world owed to the unselfishness of these two gallant officers.

Ladies' Negro's Friend Society.

WE have received a copy of the Sixty-first Report of the LADIES' NEGRO'S FRIEND SOCIETY, a body which for more than half a century has worked in co-operation with the various Anti-Slavery Societies in England for ameliorating the lot of the oppressed negro throughout the world.

The Report deals largely with the state of Jamaica, and the question of the drink traffic in Africa—a subject which has engaged the attention of the ANTI-SLAVERY and other societies in England and Germany for some years.

There is also a reference to the labours of our esteemed correspondent, Senhor NABUCO, who has been working for so many years in Brazil, almost single-handed, for the freedom of the Slave.

Alluding to the unremitting, but difficult task work of the ANTI-SLAVERY SOCIETY on behalf of suffering humanity, the Report thus speaks:—

The limited range of our efforts comes before us in striking contrast with the magnitude of the operations of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which we earnestly desire had more auxiliaries and more numerous and powerful supporters. We have been greatly impressed with the inadequate hold its objects appear to have upon the public mind, by contrasting the sums that have come in for the GORDON MEMORIAL FUND. More than £20,000 handed over by Sir R. N. FOWLER from the Mansion House for the Boys' Home, while less than £1,000 has been contributed to the support of the ANTI-SLAVERY SOCIETY in memory of Colonel GORDON, and of this sum £100 consisted of a donation previously given to the Society by Colonel GORDON himself. Many were the hours he spent at the office discussing plans with the Secretary for the extinction of the curse of Slavery in the vast continent of Africa. The expression that he loved the Soudanese gives weight to the opinion of a distinguished officer in Egypt, who wrote, when he heard of the proposal to erect a hospital at Port Said, "I should like to have seen a hospital as near the Soudan as it was safe to put it for natives alone, Arabs and negroes."

In its concluding paragraphs the Report thus refers to the Anti-Slavery question in Morocco:—

During the past two years public attention has been frequently called to the frightful condition of the Empire of MOROCCO. Within sight of, and in constant communication with, the English station of Gibraltar, an investigation made by a delegation from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, assisted by some gentlemen long resident in the country, has revealed a system of atrocious misgovernment which could hardly have been surpassed when the country was the home of the Barbary pirates. Together with an extensive and uninterrupted Slave-trade from the interior of Africa, there exists a system of lawless cruelty and oppression, practised alike on the Slaves and the nominally free. The foregoing statement of Messrs. CRAWFORD & ALLEN, deputed by the ANTI-SLAVERY SOCIETY, will be read with painful interest and surprise.

We wish hearty success to the ladies' benevolent efforts on behalf of the negro.

TRAFFIC IN NATIVE GIRLS.

(Natal Mercury, June 8th, 1886, weekly edition.)

"Now that the unholy traffic in girls between Port Elizabeth and Kimberley is attracting so much attention, the experiences of a traveller in quite another direction will, perhaps, prove of considerable interest. From the information we have on good authority, it appears that certain unscrupulous white men in Zwaziland, Tongaland, and Delagoa Bay devote themselves to the purchase and sale of native girls, and sometimes boys. These gentlemen (principally English and Frenchmen) reside at times on the Bomba range of mountains; at others in Delagoa Bay. They purchase the girls from Eway-way's territory and Tongaland principally, and sell them to any white man who is willing to give them their price—which varies from £8 to £15—in either cattle or money. As a rule the Kafir chieftains do not sell the daughters of their own tribes unless they have been guilty of some infringement of native law, or their parents have been accused and punished for witchcraft. Eway-way takes care to have a steady stock on hand, and so is their most reliable market master. There is a ready sale for these unfortunates at the gold fields, and amongst many of the unprincipled adventurers and settlers in the wilds. Here is an extract from the above-mentioned traveller's diary:—

"BOMBA MOUNTAINS, MAY 22.

"Arrived here late last night. Early this morning I saddled up and rode ahead in order to get a quiet peep at the reputed Slavers and their victims. Came in sight of the stockade about 8 a.m., and rode in at 9 a.m. Several Kafir boys and girls were tumbling about among the huts, and several others busy herding goats, sheep, and cattle. Presently a white man appeared; he was attended by several armed natives. He approached, and asked me several questions as to where I came from, where I was bound for, what was my name, &c., to all of which I replied as I thought fit. Turning the conversation to the subject occupying my thoughts, I begged him to state his price. Without hesitation he called several girls up, and, pointing to the first, said—ten pounds, the next fifteen, and so on to the end. One unfortunate was only valued at £8, but this was on account of one shoulder being higher than the other, and one eye being slightly 'off the straight.' Having satisfied myself that the man meant business I rode on, but returned next day in time to be present at a *bonâ fide* sale."

"This extract speaks for itself, and shows that Slavery and its concommitant evils as fostered by white men still necessitate a Wilberforce to champion the cause of the oppressed."

MR. CONSUL O'NEILL.

WE are glad to announce the safe arrival of Consul and Mrs. O'NEILL at Mozambique, in good health; but we regret to learn that death has again been busy in the East African field. The Rev. Mr. POLLARD, of the Universities' Mission to Central Africa, has died at Mozambique, where he had gone on a visit in the hope of recovering his health. We are glad to feel that under Consul and Mrs. O'NEILL's care he had every comfort that could be obtained in that distant part of the world. The Rev. P. O'FLAHERTY, too, on his way home from Uganda, has succumbed to fever in the Red Sea.

1ST 28 Prize Medalists

0 1 2 3 4 5 6 7 8 9

ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling
(free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose."

“ MONTSERRAT ”
LIME FRUIT JUICE.

From the LIVERPOOL JOURNAL OF COMMERCE, February 20th, 1886.

The "Hilda" has just reached the Mersey from Montserrat, her entire cargo consisting of 50,000 gallons of lime juice, being the first arrival of the new crop. The demand for this article is increasing to such an extent that it may be of interest to the public to know that 180,000 gallons were sold during twelve months by the sole consignees, Messrs. EVANS, SONS & Co., Wholesale Chemists, Hanover Street, Liverpool.

In reference to the above, the public would do well to see that "Montserrat" Lime Fruit Juice and Cordials only are supplied, and that the Trade Mark is on capsule as well as label of each bottle.

Sold by Druggists, Grocers, Wine Merchants, &c., everywhere.

"PANNUS CORIUM."
THE EASIEST BOOTS IN THE WORLD.

HALL & SONS,
Patentees.

	Patentees,	
57.	Dishonorable Within F.C.	

57, Bishopsgate Within, E.C.

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SUITED FOR SUMMER AND WINTER WEAR.

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Cocoa

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PURE—EASILY DIGESTED—ECONOMICAL.

FROM SIR CHARLES A. CAMERON, D.D.

President of the Royal College of Surgeons, Ireland; Medical Officer of Health, Dublin, &c.

"I have formed A HIGH OPINION OF ITS DIETETIC VALUE. I have never tasted Cocoa that I like so well. It forms a beverage pleasant both in flavour and odour. IT IS ESPECIALLY ADAPTED TO THOSE WHOSE DIGESTIVE ORGANS ARE WEAK.

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